I am the good Shepherd.
John 10:11

The Shepherd

The good Shepherd giveth his life for the sheep.
John 10:11

I AM THE DOOR OF THE SHEEP. John 10:7.

Volume 20 Postmaster: In matter concerning mailing write Rev. Josef B. Haave, Rose Valley, Sask. Winnipeg, Manitoba, First No. in October, 1944 No.

Haugen, Rev. A. K. mar45

Nineteenth Sunday after Trinity

NO CARRY OVER

Episle: Ephesians 4: 22-28.

"Be ye angry an sin not: let not the sun go down upon your wrath." Eph. 4:28.

The emphasis is upon the last part of the verse. We are not admonished to get angry, but when a person gets angry then he should be careful not to sin, and not to retain his anger. A Christiain is not necessarily a person who never gets angry. There is such a thing as holy wrath, or divine anger. "For our God is a consuming fire." Heb. 13:29. Nevertheless in God's anger there is no bitterness. So often with us this is not the case.

The regenerated person has still the old man which is corrupt and must be put off. Sad to say there is often so much of self mixed into our motives, words and actions. Your anger is not always provoked by the injustice and unrighteousness that you find around you. Your wrath should be kindled when you witness the oppression of the poor, and the blasphemy against God, that so commonly take place. More often, however, your anger is over personal affairs. It may be in you and not in the other person. A word may be said that you take up wrong. Or your wish may not be considered, nor your advice sought. You may be touchy and self-centered.

The text today speaks of an anger that may be justified. Nevertheless, when you get angry, sin not. It is recognized that a person under the emotion of anger may commit sin that he afterwards will bitterly regret. Be not a slave of your emotions, but be a master over them.

Furthermore when there is good reason for your anger, do not keep it in your heart forever. "Let not the sun go down upon your wrath." Each day should be a day of accounting with nothing to carry over to the next day. Although you may have suffered wrong during the day, do not harbour any ill feelings toward the person that wronged you. Remember that you, too, have so much that needs to be forgiven by God, Who said, "Vengeance is mine, I will repay." Rom. 12:19.

If anger is harboured in your heart, it will poison your soul. When anger is retained it turns to bitterness. Then you sin both against God, your fellowman and yourself. God commands, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Mt. 5:44. You sin against the person with whom you are angry. Instead of praying for him, you may provoke him to further sinning. Instead of winning him for Christ, your attitude will show that you have no love or concern for his soul, and thereby you may help a sinner to harden his heart against the call of the Holy Spirit. Certainly your anger is a great sin against yourself. You rob yourself of much peace and joy. And you render yourself unfit for the service in the kingdom of God if you keep anger in your heart. Much harm will be done to the local congregation and to the Church by church members, or professing Christians who are not on speaking terms with one another. Your attitude and your action may have eternal consequences. Worst of all, "if ye forgive not men their trespasses neither will your Father forgive your trespasses. Mt. 5:15.

When the day is over, confess your sins to God, and pray for them that may have wronged you during the day. Then your sins will be forgiven, and your heart, freed from wrath and bitterness, will be at rest.

"Soon for me the light of day
Shall forever pass away;
Then from sin and sorrow free
Take me, Lord, to dwell with Thee."

Amen!

—*J. P.*

A Mother's Thoughts at Twilight

Let me forget my work when dusk is falling
And walk where he has walked at close of day,
Beside the fence that rims the fragrant meadow,
Through the old gate, and up the pasture way.

I seem to feel him near me here at twilight,
When clouds—like banks of distant clover bloom
With painted bars and crystal waves receding—
Spread out and fade to give the stars more room.

Green fields go billowing out to meet the shadows;
The old barn looms, its empty doors yawn dark,
Still waiting for the coming of the lantern,
A lusty whistle and a dog's glad bark.

Above the house slow, lonely smoke is lifting;
The little path lies vacant in the gloom.
His coat hangs limply in the hollow closet;
A star hangs in the window of his room.

And gay young feet that knew each field and pasture,
That loved to walk the furrow of the plow
With an impassioned love for this clean freedom,
Are swiftly marching, grimly marching now.

The God who planned sweet homes and sunny pastures,
Who hallowed your first cradle with His care,
Beneath strange foreign skies is still beside you.
He's there, my dear, our tender God is there!

—*Nancy Jane Laurence, Iowa.*
THE FRIEND.

"Why Did They Name a Sweet Baby a 'Swear Word'?"

The Mission Sunday school teacher was telling the story of the birth of Jesus to a class of little folk who had never before been to Sunday school. Eagerly they listened as she told of the visit of the angels, the wise men who followed the star, of their discovery of the infant who was born in the lowly manger, of the gifts which the wise men bestowed. "And the infant was called 'Jesus,'" the teacher added.

Mary, a little girl of the group, gasped, "Why did they have to name such a sweet baby a swear word?" she asked. The teacher understood. It was the first time any of them had ever attended a Sunday school, the first time most of them had ever heard the story of Jesus. She explained the meaning of the name and told of His particular love for little children. The little girl sat lost in thought. Ever after, the teacher knew, would the name of Jesus have a special meaning for Mary.

Thousands would have asked the question put by Mary. Thousands have never heard the name of Jesus. Into the highways and byways, over the lonely plains, across the desert, into valley and mountain recesses go the Sunday school missionaries, seeking the under-privileged boys and girls to whom the name of Jesus is still new.

The above is taken from *The Presbyterian;* but our own missionaries here at home, as in northern Minnesota, meet similar conditions; and oh, now, in so many places our people have gone to work in defense plants, on the West Coast, to Detroit, Mich., and elsewhere. Not long ago we read in a letter from one of our workers, of a happening just like this. A little girl who had hear the word "Jesus" used only in swearing, came to one of our schools.

We don't use the word in that way, do we?

It helps us realize what a work we have here at home in trying to get all the children we can reach into our Sunday schools and day schools. In that way they can learn to know the power and joy in the name above every name in all the world.

Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it, then, where'er you go.

Precious name, oh, how sweet!
Hope of earth and joy of heaven;
Precious name, oh, how sweet!
Hope of earth and joy of heaven.

Travels of a Dollar Bill

At Waukegan, Illinois, an inquiring chamber of commerce set out to discover just how in the course of two weeks a dollar bill was employed. A small circular was attached to the bill on which the spender was asked to tell how he had used the money. When the history of the two weeks was written, it was found that the dollar had been used five times for salary, five times for tobacco, five times for cigarettes, three times for candy, three times for meals, twice for men's furnishings, once for automobile accessories, once for bacon, once for washing powder, once for garters, ticew for shaves, once for toothpaste but never for a book, magazine, charity or church.

From the *American Lutheran.*

Facts About the Liquor Problem

From the September issue of the Lutheran Herald we cull the following notes on the liquor situation in the U.S.A. "Casualties from Dec. 7, 1941 to June 13, 1944 American casualties in the war amounted to 251,158 — 55,206 killed, 99,991 wounded, 55,033 missing, 40,928 prisoners of war. *That's bad.* At least 50,000 deaths every year in the U.S. may be attributed to alcohol. At least 50,000 more people fail to die, but become chronic alcoholics. That's wors."

The American Business Men's Research Foundation issues the following, "Repeal in One Sentence": "Despite the claim repeal would make for temperance and reduce the use of booze, the facts show that in 1943 more than 2,450,000,000 gallons of legalized liquor were sold in the U.S.A. a more than 100% increase per capita in ten years, and also a more than 132% increase in the per capita consumption of alcohol diverting over $37,000,000,000 from retail trade in groceries, clothing, household, utilites and other legitimate business." Some sentence!

John M. Cummings feature writer for the Philadelphia Inquirer sends his paper the following: "Washington is the center of a cocktail industry in this country—If General Marshall and Admiral King attended all the cocktail parties to which they have been invited the war would be drowned in a vat of Martinis and Manhattans. Happily for the Republic, happily for our dear British cousins, and happily for our esteemed Russian allies, the General and the admiral are experts at sending regrets. They shun the cocktail.

Bishop Hughes had publicly called attention to the drunkeness existing in the U.S. Capital. It is hardly less needfull to call attention to the deplorable increase in liquor consumption here in Canada. Perhaps we should bestir ourselves to do some crusading?

—*O. A. B.*

† News has just reached us that Pastor Trygve Salte passed away September 30, 1944. He served under the Columbia Evangelical Lutheran Mission of South America. Further details of his passing will be reported later.

Every Christian of every age and calling is appointed as an ambassador for Christ.—James H. Brooks.

TOPICS OF INTEREST

Thankfulness

Suppose, if you can, that there was no such a things as gratitude; that it could never be aroused in the human heart. No one would ever say "Thank you", and no one would ever be thankful for anything. How would you and I like to live in such a cold unappreciative world? A little reflection over so dismal a prospect ought to bring us to our knees in thanksgiving to our blessed Creator that He has created us with capacity for gratitude. And it should cause us to exercise ourselves in the grace of being thankful.

"Thank you" is like a lovely flower. If the heart is truly grateful it leaves a pleasant fragrance that lingers on as a benediction on both the one who thanks and the one who is thanked. It helps to form friendships and creates paths between neighbors' doors. But if "thank you" is only a habit of politeness without any true gratitude in the heart it is like a flower that once may have bloomed but of which now only the stiff dry stalk remains. And unless life comes back into that stalk again, before long that too will break off and disappear.

True gratitude grows and blossoms in the heart in which the Holy Spirit has been permitted to do His work. When He has made clear to us through God's Word how great things God has done for us in Christ and how little we are deserving of them, He has planted the seed of gratitude toward God in our hearts. Then we will also in humility accept God's material gifts with the thankfulness that becomes one who has been given so much. And when God makes use of other folks to help us we shall express and show our gratitude to them also.

It is to be hoped that Thanksgiving Day 1944 found us exercising ourselves in that pleasant and profitable pursuit of counting our blessings and thanking God for them. And let our "Thank You" to God and to man be so punctuated by our actions that the whole writing of our life will have a blessed meaning to all who read it.

—*A. K. H.*

A Letter from Chaplain's Office to Mrs. M. Rindahl of Stewart Valley, Saskatchewan

Dear Mrs. Rindahl:

It is with deep pride and satisfaction that I write to inform you that on Thursday July 1944 I celebrated the Sacrament of Holy Communion according to the Lutheran faith and practice, and of which your son partook.

That was indeed a memorable day for after a few hours of refreshing the chief points of Christian doctrine and faith I baptized one soldier and confirmed six as member of the Evangelical Lutheran Church. This was followed by the celebration of Holy Communion spoken of above and at which twenty five Lutheran soldiers partook of the blessed Sacrament. It is a memory which none of us will ever forget. Would you please tell your pastor about this? — I trust that by your prayers and letters you encourage him to "keep the faith and finish the course" so that he may "receive the crown of life." We pray that the Lord may hold his Almighty wings of protection over you loved one and bring a speedy and to this dreadful war and a reunion of all of us with our dear ones.

Sincerely yours,
H. A. Merklinger H/Capt.
Lutheran Chaplain

(Mrs. Rindahl is a daughter of the pioneer pastor Tollerud who served at Langham)

When God would have a man, He does it by way of a man.—Jeremy Taylor.

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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Drawer 400, Camrose, Alberta.

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Rose Valley, Sask.

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Outlook, Sask.

Published: 5th and 20th of the month
Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by
THE CHRISTIAN PRESS, LIMITED
Winnipeg, Man.

Pastoral Conference

Tuesday October 10 the pastors of the Edmonton and Camrose Circuits met at Ryley, Alta., for their semi-annual meeting. Though many of the pastors came by car and had to start out early in the morning, all would agree that it was well worth the effort. Dr. H. T. Egedahl presided over the sessions which began at 11:00 a.m. Pastors present were: Johnson, Stolee, Bergee, Ostrem, Vinge, Kandal, Rude, Bernhardson, Haave. Visitors for the day included Dr. Bergsaker of Minneapolis, Prof. Moi of Camrose, and Pastor Olson of Claresholm. Several pastor's wives also enjoyed the inspiration and edification of fellowship together. During the morning session, Pastor Bernhardson led in a scriptural and edifying presentation of the Law and Gospel in Galatians four. After a delicious dinner served by the hostess, Dr. Bergsaker and Pastor Kandal presented topics on Stewardship and Church Discipline respectively. —*E.B.R.H.*

Carrot River Valley Church

It is of especial interest that we learn that the upper part of the new Carrot River Church was used for the first time on Sunday October 1st. The church is not completely finished but services can be held in it now. On this festive day the pastor J. Selmer Stolee spoke on the last verses of Ephesians two stressing the building of the church structure and also the building a "habitation of God" the Holy Christian Church. Dinner was served, and the Sunday School children gave a program in the afternoon. A large gathered from far and near shared this important event in Carrot River Valley Congregation.

Announcement!

Prince Albert Circuit L.D.R. will hold its fall convention in Saron Lutheran Church, Hagen, Sask., in connection with the Y.P.L.L. Convention. The date is: November 2nd to 5th. L.D.R. will hold their program on Thursday evening, Nov. 2nd at 8 o'clock, using as their theme: Thy Kingdom Come. Luke 12:32. The theme for Panel Discussion is: Trained for the Kingdom. 1. Christian Education. 2. Missions. 3. Parish Work. We urge each L.D.R. to be present. Send two (2) delegates, also some musical numbers. Pray for our L.D.R.

—*Hanna Haugen, Pres.*

Announcement!

The Prince Albert Circuit Luther League will hold its annual convention at Saron Lutheran Church November 2—5, Theme: "Jesus Still Lead On" Guest Speaker: Rev. M. S. Johnson, Edmonton. Bible Study teacher: Rev. G. O. Evenson, Outlook. Plan to attend.

Ruth McFarlane.
P. S. Circuit Sect'y.

Canadian Lutheran Bible Institute

The Canadian Lutheran Bible Institute

FINANCIAL STATEMENT

Second Quarter

INCOME	
Subscriptions	$185.00
Gifts	12.25
Cuts paid for	6.00
Interest	1.36
Total	204.61
EXPENSES	
Printing	$197.99
Picture Cuts	15.23
Banking expense	.71
Business Mgr, Exp.	1.04
Total	214.97
Deficit for this Quarter	$10.36

REASON: 21 subscribers did not renew. Are you one of the 21? Look at that address label. Send your renewal (for one year or for ten).

Respectfully submitted,
Josef B. Haave,
Rose Valley, Sask.

A hearty thank you to the following who have sent gifts to the paper in smaller or larger amounts: Joseph Anderson, Leroy; H. G. Arnestad, Hagen; The Ottesons at Enchant; The Mossing boys Oliver, Lloyd, and Glenn all in the armed forces: Mrs. S. Brun, Strongfield; J. B. Gulbraa, Irma; Mrs. E. Dagsvick, Kincorth; H. Dalen, Valley Park; Mrs. Hans Krogen, Ryley;

We pause this quarter to remember Mrs. Karen Anderson and Charlie, and Mrs. Oscar Mossing for whom Memorial Wreaths were sent to our paper.

With the close of the next quarter Sept. 30th comes the close of 20 years of publication. I am hoping that by that date there will be 20 hundred paid up subscribers. Will you try to make this possible by looking to your own subscription.

Association is a Bible Institute conducted and supported by members of various Lutheran Bodies. The Board of Trustees which conducts the administrative and fiinancial business of the School is elected from the membership of the Augustana Synod. The Lutheran Free Church, The Norwegian Lutheran Church and the United Danish Lutheran Church. The Board members are elected at a yearly meeting of the C.L.B.I. Association on the last Tuesday of November each year. The Bible Institute is open to anyone of Evangelical Lutheran fainth. Information as to curriculum and other matters may be obtained by writing to the School.

The following article was written by the present President of the C.L.B.I. Association, Rev. Edwin C. Peterson, of Killam, Alberta, and is the first of a series of articles planned to acquaint our Lutheran membership in Canada with the School and its work.

Three beautiful Days

A few months ago we commemorated the birth of Jesus. This festival, so full of joy, so rich in meaning, has become very precious to the Christian Church. It was the occasion of the giving of the first Christmas gift. God gave us His Son. What does Christmas mean? God loves us and has given us a Savior. ". . . thou shalt call his name *Jesus;* for it is he that shall save his people from their sins." Mt. 1:21. Have you accepted this gift from God?

Three or four months later we had another festival. We call it "Easter". Some over nineteen hundred years ago, on this date, God raised His son from the dead. What does Easter mean? When Jesus was about to die on the cross, He spoke these words: "It is finished." What was finished? His work of redemption. Your sins and mine were paid for when "Christ died for the ungodly"—Rom. 5:6. God said "Amen" to the finished work of Jesus by raising Him from the dead. We are reconciled to God. "Who was delivered up for our trespasses, and was raised for our justification." Rom. 4:25. One with Him in His death; one with **Him in His resurrection** — if we believe. Have you repented of your sins and accepted Jesus as your own personal Savior?

A third festival in our Church year is Pentecost. It came on May twenty-eighth this year. What does Pentecost mean? It means fifty. But it means more than that. The fifty has reference to the fifty days between the Resurrection and the Day of Pentecost. Then it was that Jesus sent the Holy Spirit upon the disciples gathered at Jerusalem. This was the beginning of the Christian Church; it was born on that day. The Holy Spirit is here. He lives in and works through the Word.

He wants to bring you and me to Jesus. Do you let Him? Do your read your Bible with an open heart? Do you go to Church and Sunday School with an open heart? If you do, I am sure that the Holy Spirit has much to tell you. "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." Jn. 16:13.

The sending of His Son, the death and resurrection of Jesus, the giving of the Holy Spirit, are God's most important foundation stones in the building of His Church. God founded and upholds His Church. This Church is for you and for me. Has God done all this in vain for you? Did Jesus die in vain for you?

* * *

Have you given serious consideration to what God has done for you? Have you thought through what accepting or rejecting Jesus means to you and yours? "Now therefore thus saith Jehovah of hosts: Consider you ways. Hag. 1:5.

The Canadian Lutheran Bible Institute, Camrose, Alberta opens its fall term October 24th. 1944. The following subjects will be taught in the class for the First year students: Genesis, Matthew, Philippians, Catechism, Bible Instroduction, Personal Evangelism, Luther League Work, Christian Conduct and Hymnology. The course for the Second and Third Year students may need some adjustment depending upon subjects previously taken by them.

As we now approach the time of the opening of the school for another school year we would urge you all to join in prayer for a blessed year. In the Word we find the wisdom of God revealed—the wisdom that never changes, hence, we need offer to apology for spending some time in the Study of the Word. It is time which will yield rich fruit both for time and eternity. "Forever, O Lord, Thy Word is settled in Heaven." Psalm 119:89.

—*Tidings.*

First Monday of the Month News

This is really the second Monday. I was not sure if the paper would print such news so I waited till the issue came out. But it is a good idea. That first Monday is easy to remember. Being it's the second Monday, S. is at L.D.R. so J. will have to get this ready for mailing. This month have experienced fair weather and good health so the services have been carried on regularly, except perhaps we might mention one Sunday when the schedule was turned around so that some folke away out east could have a Sunday service. They surely appreciated it since there we always have to meet on a week-day.

Some time ago the Chaplaincy notified about a casualty overseas. The folks were unknown to me and quite a distance northeast, so one day was spent out in that country. It was an interesting trip. Will have to be going out there again soon.

No doubt your records are always kept up to date. This month some time was spent in finishing my seven different books up to date, one for each congregation and preaching place.

Have received quite a few letters this month from the boys overseas and in training. The list of addresses totals 97 from this parish now. We have sent out a packet of tracts and a service prayer book and of course a copy of a good paper to read. May the war be over soon and a wise peace be established.

Sixteen spokes broke in one of these crooked wheels on the car one Saturday. A man out west of town let me use his spare wheel for the trips on Sunday. Was finally able to get two new ones so that now no one can track me down with that crooked hind wheel. All the same that crooked wheel went 2740 miles this year mostly within a radius of 20 miles.

S. & J.

SJELEN OG SELVET

Av Domprost C. Skovgaard-Petersen

"Man kan neppe ha for ringe tanker om sit selv, og neppe for høie om sin sjel." Saadan siger Chesterton et sted i sin bekjendte bok "Fritenkeri og rettroenhet."

Denne lille aforisme stiller sjelen og selvet i motsetning til hinanden. Men foreligger der en saadan motsetning? Er ikke sjelen og selvet netop et og samme? Er min sjel ikke ett med mit selv og mit selv ett med min sjel?

Jo, paa en maate. Begge ord er i al fald uttryk for min personlighet, men — personligheten set fra to helt forskjellige sider.

Taler jeg om min sjel, da er det Gudstanken i den menneskelige personlighet jeg sikter til; sier jeg "mit selv", da er det den foreliggende egoistiske forkrøbling av personlighetens Gudstanke jeg har for øie.

Sjelen er de uroprindelige, gudsbilledlige anleg; Selvet er jeg'et, der er blit sig selv nok. Sjelen er personlighetens edle malm; selvet er de slagger, som ofte glitrer, som sølv og derved leder daaren vild.

"Tenk ringe om dit selv og høit om din sjel"; det er saa sandt som det er sagt. Ulykken er blot, at vi i regelen gjør like det motsatte: tenker høit om vort selv og ringe om vor sjel.

Selvet kjæles der for; sjelen glemmes. Ødsles der tusen tanker paa selvet, skjenkes der neppe sjelen een. Og det forkjælede selv tilslut som møll og rust eller lønlig svinsot, som tærer paa sjelens kraft indtil de guddommelige anleg forvitrer i det selvcentrede liv.

Vor personlighet er skapt til at aapne sig for Gud, men ikke til egoistisk at samle sig om sig selv.

Lukker vi op for Gud, da folder sjelen sig ut, og selvet dør. Lukker vi Gud ute, da lever selvet og sjelen dør. Og den dag denne siste utviklingslinje er løpt helt til ende, den dag er fortapelsen inde. Ti, den hvis sjel blev til et selv, den har dypest set tapt sig selv.

Tenk ringe om dit selv, betrakt det som din fiende. Tenk høit om din sjel. Kom ihu, hvor mange herlige skatte sjelen gjemmer; den har dybder du aldrig har loddet; krefter, du neppe selv aner; anleg, der endnu slumrer; muligheter, som selve evigheten ikke er lang nok til at uttømme.

Gud elsker din sjel, saa han har ofret sin enbaarne søn for dens frelse.

Lat din sjel leve og dit selv dø.

RIKDOM

Mange tror at det aa være rik er det samme som at være lykkelig. Men bibelen lærer oss noe annet. Rikdom er en snare. Har vi meget av denne verdens gods, kan vi lett bli saa optatt med vaar jordiske rikdom at vi glemmer det ene nødvendige. Med rikdom følger fristelser. Mange er de som engang eide den sanne rikdom, men det aandelige liv blev kvalt av bekymringer og omsorg for jordiske ting. I sin iver efter aa samle sig skatter paa jorden, glemte de aa samle skatter i himmelen.

Jesus sa: "Det vil være vanskelig for en rik aa komme inn i himlenes rike. Det er lettere for en kamel aa gaa gjennem et naaleøie, enn for en rik aa gaa inn i Guds rike."

Den unge rikmann som kom til Jesus og spurte hvad han skulde gjøre for aa bli frelst, gikk bedrøvet bort, da han hørte Jesu svar. Han var ikke villig til aa gi avkall paa sin rikdom for aa vinne evig liv. Hans hjerte var saa grepet av verden at han vilde heller tape sin sjel enn aa opgi sine jordiske skatter.

"Hvad gavner det et menneske om han vinner den hele verden, men tar skade paa sin sjel? Eller hvad skal et menneske gi i vederlag for sin sjel?" All vaar jordiske rikdom kan ikke erstatte et øieblikks fred med Gud. Men ingen kan opnaa fred med Gud som ikke er villig til aa opgi verdslig ærgjerrighet og strebben. Vaar evige velferd avhenger av vaart svar paa dette spørsmaal.

"Gudsfrykt med nøisomhet er en stor vinning." Vi bragte intet med oss til verden, og vi kan ikke ta noe med oss naar vi engang skal forlate den. Det er bedre aa være fattig paa verdens gods og rik i troen paa Gud, enn aa eie hele verden og saa til sist maatte møte Gud uforberedt.

For Fattig og Rik.

What Can Be Done To Awaken Greater Spiritual Life In Our Churches or Congregations

This should be a timely and vital question when we see that in our congregations there is not the spiritual life that we have the right to expect.

The question which concerns us most is what can be done to awaken more spiritual life in our congregations. First of all every soul which has the spirit of prayer should cry out, that God in rich measure may pour out his spirit upon Christendom, upon our homes, upon our christian schools, upon our ministers, the congregations and the individual christians, also that he give us a vision so that we may see the spiritual need round about us.

We know there are many churches and congregations that are broken down, and the cause has not been with bombs and shells either, but the trouble was in most cases the sin of indifference, carelessnes in their own spiritual life, and less concern for the Word of God, therefore it still is that the condition of the churches depend on the members of the congregations. We are daily strengthening or weakening the church by our life and attitude toward it.

To have spirit filled churches we must have spirit filled members. Now Jesus did not mean we were only to pray that he send forth laborers into his harvest field, and we ourselves do nothing. No, he wants us to pray and work, and work hard, for we know that hand in hand with the most fervent prayer for the gift and guidance of the holy spirit, must also go, under the leadership of that same spirit, the most intense work for the awakening of ones own soul to more spiritual life by the use of the means which God himself has given, so that we can become fit vessels for the master's use.

In 2. Tim. 6—8, we see that Timothy himself for various reasons had begun to become somewhat slack and listless, both in public preaching and his private life. There is no longer that spirit of fearless and power which he had at the beginning of his ministry. Paul then writes to Timothy and exhorts him by saying, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God hath not given us the spirit of fear, but of power and of love and of a sound mind. Be not thou therefore, ashamed of the testimony of our Lord nor of me His prisoner. Some times a servant of God can be tempted to supress some of the things which they know to be offensive to their congregations. May God give us servants who are fearless in preaching his word and who are not afraid to declare and apply the law of God whenever it is necessary so that their testimony to sleeping sinners can become a real watchman's cry, arousing the conscience to the knowledge of sin and contrition.

Now let us look a little at what we as individual Christians can do to contribute to he spiritual welfare of our congregations. This cannot, or should not be left to the pastor alone. We know that we all have not the same gifts, and many would say like this, there is nothing I can do, I have no talents. Sure enough we cannot all be apostles, ministers, missionaries or lay men. Even amongst the disciples there was a diversity of gifts. John had been given a clear vision he was first to recognize Jesus, he was called the disciple of love, the eye of love sees more clearly than any other. It is wonderful how genuine goodness can draw to itself. The secret of this kind of living is not to be ministered unto but to minister, in considering one's self not too good to serve the most unworthiest of God's creatures.

Then there was Peter, always ardent and courageous first to enter the tomb on Easter morning.

The other five disciples who are in the ship, quitely ply their vocation of drawing the net, they had their strength in the quiet patient endurance with which they follow their vocation. A mother works quietly in her home attending to the welfare of her family, both spiritually and physically, and even finds time to minister unto those who are sent about to preach the word. Maybe she isn't able to say much in public, but God has given her two hands, and with these she ministers unto the Servant of God. Gives him a comfortable bed and tends to his bodily welfare, so he can have a home away from home. Much of the work will go by unnoticed but God will recompense her, and in this way perhaps she has been the means of promoting much spiritual work, where she lives.

The same Lord who sent the disciples into the world has sent you to be one of his witnesses. The church needs that special gift of yours, however humble that gift may be. The janitor is just as much needed as you, who can get up and sing beautifully. The church needs us and we need the church so we can grow together and be an instrument in God's hands. If we would all make use of the talents God has given us, then the spiritual work in the congregations would not need to suffer. If we should be so unfortunate as to be without a Pastor for a few months, we should by now have come far enough so that we could carry on prayer meetings, sunday school and Luther League. We can also carry on gospel meetings which would furnish opportunity to the members of the congregations to give expression to subjects which may be close to their hearts, where they can meditate upon the Word of God with prayer and be edified.

The New Testament tells us that not only did our Saviour and his disciples talk together, principally concerning spiritual matters, but that there was in the apostolic churches a peculiar urge upon the members to communicate with one another concerning one thing needful, and the affairs of the kingdom of God, such conversation and meetings will no doubt serve to advance and strengthen the spiritual life.

This then leads to a matter, we believe, to be of vital importance to the spiritual life in the congregation, namely the Church in the home. There is one tragic thing about so many church members to-day, they do not carry the church with them into their homes. They attend church on Sundays, but do not see the necessity of daily reading and applying the word of God in the home. Don't you think that the spiritual life of our congregation would be strengthened as never before, if the father in the home would gather his family and servants for the purpose of daily prayer?, and thus make use of the spiritual priesthood which God has given him. You father can be a shepherd in your own home, and you mother can be a shepherdess. What an impression the children would receive and carry with them out into life from such homes, and when these children establish a home of their own, they will carry on this same practise, here can be seen what a great responsibility we as parents have. Too many parents are shirking their God given duties and use as an excuse the blessed opportunities that the church offers. Instead of bringing up the children in the fear and admonition of the Lord they leave that to the Sunday school teacher and to the Pastor in the confirmation class. The sunday school was not meant to take the place of parental instruction, nor church worship family worship, nor the pastors work individual witnessing, but rather to help along and extend the work of the church. So often this extending work of the church fails because there is nothing to extend. Where Christ is not the head of the home there is poor material for spiritual service in the church. We teach the children that it wrong to steal, take Jesus name in vain, yet in their homes they see these very things practised, how then can we expect any results. The only hope we have is that the seed has been sown and that God will bless it so that some day it will bear fruit.

Before the church can be a strong spiritual force there must be a church in the home, where children are taught to fear, love and trust in God, and to believe in Jesus as theirs Personal Saviour. Where God's word is used daily, the home and every day life must witness to the saving grace of Christ. When such homes are in the church we can look for a spirit filled church.

Let us look a little at the pioneer mother. We have only to go back to our own childhood days for that. I can remember we had not church or sunday school, but mother brought with her from Minnesota, the catechism, the explanation, the Bible and bible history and also the hymn book. Mother herself was the school master and when an occasional lay man or pastor would come around, we would take great pride in reciting to him from these books. Our pioneer mothers made use of what they had, and when we think of what they had to do with, to what we have now it certainly was not much, now with all the various helps and books, splendid books for the family altar. There is one book called "Two Minutes with God", surely we can spend that much time with God and our family. There is no excuse for neglecting this most important work we know that from our homes must come the church of to-morrow.

What kind of parents are we, do we take an active part in protesting against the things in our community which tend to ruin the spiritual life of our young people. Are we sacrificing our young people over here in order to gather in money to help our boys over there, must there be that dance in order to get a little to give to the Red Cross, or to get that skating rink going, this is something that is well worth thinking about now that God has so richly blessed us with good crops and prices.

Now let us look a little at the importance of christians banding to-gether for public worship, namely having the home in the church. Church attendance should be greatly improved in many places. To Christians it should be an expression of a deep spiritual necessity, to attend services, no one should be absent from the house of God, except by compelling necessity, first of all for the blessing he himself may receive from the service, but also for the sake of setting a good example and finally as an encouragement to the pastor. We have a good reason to believe that there is more spiritual life in a congregation, when the members go regularly to the house of God, and attentively take part in the divine services and acts. A great defect in our congregations is the very scant use of the Lords Supper, there may be various reasons for this. We are so apt to look upon this more as an act of judgment and an act of grace. We find this even amongst christians. May God grant that also this may become a spiritual necessity to our christian men and women and also our confirmed youth. Just how much do you expect to get from your church? I think we receive as much as we put into it. The church has just what we need for spiritual growth. The church has just what we need for spiritual growth. The church can be called a container, where we can go and be filled and if we go with that attitude we will get the needed nourishment for our soul. If you went to the well for water and carried your pail home empty what would people think of you, yet isn't that the way many go home from church. Their minds are so filled with the cares of this world and it maybe that they stayed up too late Saturday evening, so that they slept hrough most of the service, then the Pastor gets the blame because his sermons are not interesting enough. So when we go to church service let us go with a prayerful attitude, pray for the pastor and ourselves and when we sing those beautiful hymns of ours, let us really feel them and sing from the heart. If we would only do this we would soon see a change in the spiritual life of our congregations. May we then be obedient to the holy spirit so that he can work in and through us, so that conditions in our congregations may become more and more like that of the early chrisians.

Mrs. A. G. Vinge,
W.M.F. Pres. Moose Jaw Circuit.



Golden Wedding Anniversary

An honored couple, Mr. and Mrs. A. Jerstad former residents and members of Bethany Congregation north of Donalda celebrated the fiftieth anniversary of their married life on June 25, 1944.

Abraham Jerstad and Marianne Olson Mjeld were married in Walworth County South Dakota on June 24, 1894. Both bride and groom were born in Sunfjord, Norway. Mr. Jerstad came to America in 1881 and his bride twelve years later. For some years they farmed in South Dakota. In 1903 they moved to Alberta and settled on a homestead six miles north of the present site of Donalda. Their farm lies a half a mile south of the Bethany church separated only by the public road. During their long residence on the farm they brought it to a high state of cultivation; substantial buildings were erected and part of the Alberta wilderness was turned into a pleasant home. It was in this home that children, friends and neighbors gathered to once more meet the respected couple. All their six children were present, their firstborn Mrs. Geo. Quesseth and husband came from Salem, Oregon. Their youngest daughter, Mrs. Albert Nepstad and husband came from Valhalla Centre. Their one son Oscar resides on the homestead. All the children have been active in Sunday School work, Luther League, choir as choir leaders, and Ida and Clara have also served as organists. Oscar has acted as Sunday School Superintendent. The whole family has been active in local church activities.

Of hospitable disposition their home was a haven where many a weary servant of God found rest and comfort. During circuit meetings, and conventions the home would usually be filled to capacity. They were an asset to the church and community, earnest in their christian faith, rearing their children in the faith, always giving freely to all worthy efforts and setting an example of christian living. It was expressed that for them life had not been merely toil and emptiness but had been filled with the mercies of God.

A short program was given presided over by their local pastor, the Rev. E. B. R. Haave who led in devotion. A song in Norwegian composed for the occasion was sung the children. The refrain was "Gud velisnge denne dagen". A lengthy poem prepared by a relative was read. E. Knudtson read the 90th Psalm and on behalf of the assembled friends presented a substantial purse to the guests of honor. The Bethany Ladies Aid presented Mrs. Jerstad with a Life Membership Certificate in the W.M.F. The Rev. Braa made a brief response on behalf of the family. Rev. and Mrs. Haave sang an appropriate song.

Mr. and Mrs. Jerstad now reside in Wetaskiwin, near their daughter Alma, now Mrs. Braa, Betsy, now Mrs. August Vikse lives in Donalda, Ida, Mrs. Geo Kalkind is in Dawson Creek. There are 17 grandchildren and one great grandchild. One grandson in the U.S. army paid the supreme sacrifice in the service of his country.

B. J. Stolee in a brief greeting emphasized the great contribution of Mr. and Mrs. Jerstad. We wish Mr. and Mrs. Jerstad peace and contentment in their sunset of life.

O. A. Broughton.

Quiet Hour

By Bertha Gerneaux Woods

Help me shut out not only things that fret;
In these brief moments, Lord, I would forget
The little joys distracting from Thyself —
The book that waits, half-read upon my shelf,

A Message to Church Organists
"TAKE MY HANDS"

By Erling Nicolai Rolfsrud

What an exultant hymn, and how often it has surged through the hearts, and the voices of those who are in His holy temple! Yet, how often, too, it has been just another hymn that has dragged through to a dirgelike finish. Congregations have apathetically closed their hymnaries upon it, and upon others. More than we should like to admit, the church organist has been to blame. Perhaps it has been lack of technical skill, but perhaps it has been lack of that more essential desire to "Praise Him with stringed instruments and organs. Praise Him upon the loud cymbals: Praise Him upon the high sounding cymbals. Let everything that hath breath praise the Lord: Praise ye the Lord."

Whether we sit before a small reed organ or at the console of a magnificent pipe organ, the spiritual attitude of the church organist will be evident in the music. If we have placed our fingers upon the keyboard with the prayer, "Take my hands, and let them be consecrated, Lord, to Thee," the congregation will know it. Likewise will the congregation sense we are there because it means a little salary, or an opportunity to "keep up" with our study of music.

Now to His temple draw near! Join me in glad adoration! Is it His temple, or merely a church builded by human hands, and housing an altar, and pews, and the organ? If the latter is our idea, what a pitiful parody of the "real thing" then, being an organist, is for us!

No, we are there to worship God, to help others to praise Him in His holy temple. It is well for us to sit down before the instrument which has been entrusted to our care and keeping, humbly, with the petition in our hearts that we forget all desire to flaunt our own skill, and to give instead, a gift of music to be placed upon His altar. If we are there to praise Him, we will seek to improve our technique for surely only our best should be offered in His service; but that technique will be baptized in a desire to play to His glory and honor alone.

As church organists, we find ourselves under close scrutiny and observation, and subject to criticism of both our music and our personalities. In the same congregation will be found those who think we play "too loud" or "not loud enough"; "too slow" and "too fast". We cannot turn a deaf ear to these criticisms, nor can we pay too much attention to them. But it is well for us "to take it to the Lord in prayer."

How disappointing it is to come into a church where the organist rustles ostentatiously through her music, during prayers, or other lapses in the service where her attention is not directly required. The church becomes less the Lord's holy temple to the man in the pew when the organist shows a disturbing indifference to her sacred trust, and takes time out to primp, or to look bored because she's immune to the message from the pulpit. (She may have been hired because the Music Board was impressed with her proficiency in executing the renowned Bach.) Then there is the nervous, or self-important, organist who must always be arranging his music, setting and re-setting stops. It is true that a variety of music must sometimes be used for a single service, but it is usually possible to have all this arranged upon the music rack beforehand, in a systematic way, so that one need not distract the congregation during the service.

Is the organist with the greatest technical skill the person most likely to succeed in a church position? Are those who sit in the pews going to appreciate the difficult fugues and fantasies of the highly trained musician? Is it the purpose of the organist, at the console of a church organ, to teach the appreciation of classical organ works? Is it necessary that the layman appreciate the mechanical skill required in manipulating a pipe organ?

We are reminded of a famous organist who came to a church to present a recital. His first request, upon examining the organ, was to ask that the drapery about the organ console be removed so that the

(*See top column four please*)

audience could observe his feet as he played of the others, of the ten children, are vitally difficult pedal passages!

Frequently we hear the layman in the church come away from a service which has been bountiful in excellently music of the highest type of classical organ works—to find him unappreciative, and even disgruntled. The same man can go to another church where the organist has much less technical skill, but plays simply and sincerely—and come away feeling that he has been in the Lord's holy temple.

The church organist may be the minister's wife, playing a wheezy old organ in a small country charge; or perhaps a schoolteacher helping out; or in other cases a regular, salaried organist—but wherever we are, ours is a sacred trust.

We can do so much to help the pastor in his work. We can do so much to bring to the congregation the joy of singing. We can do so much in making this house builded by hands, a temple of the Most High. This we can do, if we bow our heads and hearts to pray:

Take my hands and let them be
Consecrated, Lord, to Thee.



Mr. and Mrs. Tom Brager

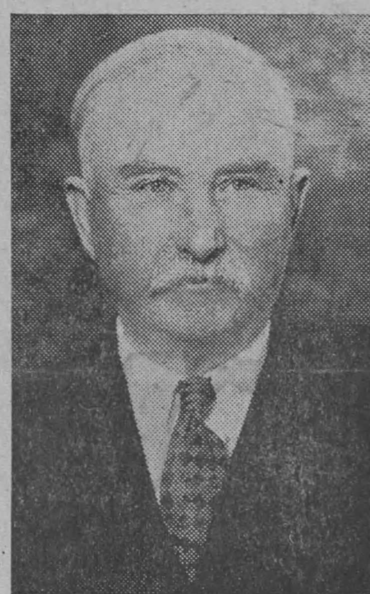
Mr. and Mrs. T. Brager celebrated their Golden Wedding Anniversary on August 7, 1944. This pioneer couple lives in the Parkland district near Camrose, Alberta and are members of Parkland Lutheran congregation, A. M. Vinge pastor.

During the afternoon on August 7 about two hundred friends gathered at the Brager home to express good wishes and God's blessing. A chest of silver was given by the children, and a chenille bedspread from the grandchildren. The guests presented a purse of silver to the honored couple. Several life-long friends spoke at this occasion. Lunch was served by the ladies of the district. In the center of the table was a wedding cake decorated in gold and white by Miss Violet Nelson.

Mr. and Mrs. Brager are both born in Wisconsin. They were married on August 2, 1894. They lived for a time in South Dakota and in Portland, Oregon. Later they came to Canada and moved to the farm east of Camrose where they have resided since.

Mr. and Mrs. Brager have been vitally interested in church work, and their initiative has been a driving force in the maintenance of the congregation and the building of Parkland Congregation's beautiful church. They are still in regular attendance at the services. May the Lord bless the sunset of life for this beloved couple, and may their sojourn here end in the entrance of the heavenly mansions.





Mr. and Mrs. Stolee Celebrate Golden Wedding

It was May 19, 1894 that Mr. and Mrs. B. J. Stolee, now of Donalda, Alta pledged mutual troth. On May 19, 1944 they held open house for many neighbors who came to greet them on the very special occasion. As only few of the children could be home at that time it was decided that a festal day should be held later in the summer.

That day was August 6th. The high point of the day was the morning service. It was a complete service, with baptism, the preaching of the Word, and the Lord's Supper. The infant granddaughter of the Stolees, Elaine Dorothy was baptized by her father, Pastor Selmer Stolee, in the old home church. This, every baptism in our church, was a clear reminder that the grace of God alone, given to an unresisting heart is the only way of salvation.

Pastor Jacob Stolee preached the festal sermon, which had as its recurring note, thanksgiving for the infinite mercy of God towards sinful man. Blessings of home, family, Christian schools, community, are all by God's grace. Though "Christianity does not run in families" he said, yet parents and family exert a powerful influence upon the lives of the young. Pastor Stolee urged that each one of us show our gratitude to God for His grace by acceptance of Christ in humble, believing hearts. A goodly number partook of the Lord's Supper.

At noon the ladies of the congregation served a delicious dinner. A three-tiered wedding cake adored the table where the Stolees sat.

Following dinner there was a short anniversary program. After opening devotions, August Stolee read an anniversary poem written by Pastor Peter Stolee, of Madagascar, the only one of the children who could not be home for the occasion. It was a loving tribute to the guidance of God in a blessed home life. Mr. O. A. Broughton, of Camrose, and Mr. E. Knudtson spoke highly of the beloved guests of honor, and spoke thanks to them and thanks to God for that which He had permitted them to be for the congregation, community, and the church at large.

During the afternoon mention was made of many of the pioneers of the congregation whose contributions had been for good. The Ladies' Aid chose the occasion to honor another of those first workers for the Lord in the Bethany congregation by giving to Mrs. O. A. Broughton a life membership in the Women's Missionary Federation. Her tireless efforts were given freely for the building of a congregation zealous for the kingdom of God.

A gift of money was presented by Pastor Haave from the many friends gathered. The Stolees thanked heartily for the same, giving glory to God for all His benefits. But Mr. and Mrs. Stolee were not only receiving gifts that day. Out of gratitude to God, for manifold blessings, they had decided to present a gift — a real sizable sum — to the congregation towards obtaining a bell for the church. The pastor, as well as a local member, Mr. Knudtson replied with words of thanks for the large gift, and the congregation rose in appreciation. Mr. Ernest Broughton and Pastor and Mrs. Haave rendered two musical numbers.

A blessed day had been spent within the house of the Lord. We are thankful to God that He has permitted the Stolees to live thus long among us. Words fail to express the high regard for their consecrated example of Christian living. Their prayers, their gifts, their deep interest in individuals, congregation, schools, and missions, have made a lasting impression for the cause of God. Three sons are pastors, two daughters are wives of pastors, and each interested in the work of God's kingdom where they are, whatever their calling.

The large number gathered for the day, as well as a host of others who could not be present, hope that God will continue to bless greatly among us these friends who give all glory and honor to God for all things.

When Child Finds Out, Is He Proud?

But—when your child begins to learn:
That there is one God who justly deserved to be worshipped by all His creatures;
That there is one Book, the Bible, in which God speaks to the children of men;
That there is one Saviour of sinners, Jesus Christ the sinners' best and truest friend;
And finds—
That you ignore God entirely;
That you neglect to read the Bible and to hear God's Word in Church;
That you treat your best Friend, your Savior, as you would never treat a human friend;
WILL YOUR CHILD STILL BE PROUD OF YOU?

Why not take God into life and give Him the proper place in your affections?

Why not look for that forgotten Bible tonight and read a chapter from the New Testament with your family?

Why not go to church and consecrate yourself to your Saviour who suffered and died for you that you might not be lost?

Your child may wonder, but you will see a new light in its eyes. It will honor you as never before and will bless your memory when you have long passed away.

Bring your child to Sunday School and come to the services yourself.

Start this Sunday.—Paul G. Sander in American Lutheran.

Dear Lord and Father of Mankind

By John Greenleaf Whittier

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them without a word,
Rise up and follow Thee.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm.

Jeg er den gode Hyrde.
Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit liv til for faarene.
Joh. 10:11

Winnipeg, Manitoba, Første Nr. i October, 1944

20. søndag efter trefoldighet.

GUD INNBYR!

Har du tatt imot innbydelsen?

Evang. Matt. 22, 1-14.

Av finnmarkssekretær Godtfr. Govertsen.

"Han sendte sine tjenere ut for aa si til de innbudne: Kom til brylluppet." Det er Gud Herren som innbyr. Alt er fra hans side ferdig. "Jeg har fullbyrdet den gjerning du har gitt mig aa gjøre," sa Jesus. Senere sa han: "Det er fullbragt." Der skal ikke gjøres mere — kan heller ikke gjøres mere. Guds rike her og hisset er ferdig. Grunnvollen til det er lagt. Det bestaar i rettferdighet, fred og glede i den Helligaand. Ja, liv og salighet. Nu innbyr Gud alle som vil til aa komme og faa del i det — opleve det.

Tenk om det kunde lykkes for Gud ved sin aand aa faa gjort denne innbydelse personlig for oss idag. Saa det kunde bli klart for den enkelte at det virkelig er mig det gjelder. Herren sender bud ved dette ord og disse linjer just til mig. De innbudne, det maa vel menes dem som har vært innbudt før, men ikke kommet. Nu skal de faa en innbydelse igjen. En ny anledning til aa ta imot. Aa hvor Herren er stor naar han innbyr. Han har faatt avslag naar han innbød og likevel innbyr han igjen. Blir ikke trett. Fra de tidlige aar og til alderdommen, enda lyder det kom! Alt er ferdig! De ved veiskillene skulde innbys. De som er optatt med de mange ting. Hør det, dere som kun skal høre denne lille preken lest og saa ta fatt paa aa gjennemføre planene som er lagt for dagen. Gud vilde naa dig mens du stanser et øieblikk paa dette veiskille. Du maa komme. Der er noe viktigere enn turen paa fjellet eller fjorden. Der er noe større enn selskapet og underholdningen. Det er saa meget som staar paa spill. Tenk over det og bli stille for Guds kall nu Alt er ferdig! Du er innbudt!

Ja, utsendingene fikk beskjed om aa innby alle de kunde finne. Dette maa være et bud ovenfra til dem som sier at det ikke gjelder dem. Har utsendingen naadd dig, enten det er i tale eller skrift, paa møte i kirke eller bedehus, hjemme eller ute, saa er det dig. Du er en av dem de fant. Budskapet gjelder dig. Du maa ta imot det.

Hvordan skal jeg da komme? Du skal ikke komme med undskyldninger. Les evangeliet og se hvordan det gikk dem som undskyldte sig, Luk. 14, 15 flg. Har du hittil ikke brydd dig om det, saa les versene 5—7. De gjelder dem som fortsatte aa leve som før. Optatt med aker og kjøpmannskap, likegyldige overfor kallet. Andre tok fatt paa utsendingene, haante dem, spottet dem, slo dem ihjel. Dommen over dem er vers 7. Du maa heller ikke utsette. Det kan hende du faar en innbydelse senere, men det er ikke sikkert. En dag er den siste. En dag lyder innbydelsen for siste gang. Det nytter heller ikke at du sier ja, og saa begynner aa forberede dig og paa den maate menner aa komme. Herren som innbyr holder selv bryllupsklær, og det er kun dem som gir adgang. Med noe annet kommer du ikke til aa kunne være med. Intet annet vil kunne hjelpe dig til aa opleve riket — hverken her paa jorden eller i himmelen.

I Frelserens lydighet staar jeg
rettferdig og ren innfor Gud.
Se Kristi fortjeneste er mig
til prydelse, jeg er hans brud.
Elendig, fortapt og forloren,
se det var min attest.
Til arving i Kristus utkaaret
er jeg baade konge og prest.

Evangeliet forteller om en som prøvet aa være der uten denne klædning. Han blev kastet ut, der hvor der var graat og tenners gnidsel. Skal vi saa komme idag.

ER PREKENENS TID FORBI?

Av stiftskapellan Paul Skiaker

Da sogneprest Aleksander Faste kom hjem fra høimesse slengte han sig motløs ned i en stol paa kontoret. Hvad skulde det være til aa preke søndag efter søndag all den stund det syntes ikke aa hjelpe? Der satt han hele lørdagen og tenkte og skrev paa sin preken. Leste kommentarer og prekensamlinger. Men hvad gagnet det hele? Folk kom jo ikke!

Mens han satt der og grublet, kom hans kone inn.

"Nu—du ser saa trist ut, Aleksander? Er det hendt noe leit?"

"Baade ja og nei. Jeg sitter og spør mig selv om prekenens tid er forbi."

"Forbi?"

"Forbi ja. Synes du ikke det kan være grunn til aa spørre slik naar de tomme kirkebenkene gliser mot en hver evige søndag?"

"Hvor mange mennesker var der i dag, da?"

"Tredive, tenker jeg. Hvor er de andre? Kan du si mig det? Det er omlag fire tusen mennesker i menigheten og av disse kommer tredive! Synes du ikke man kan fristes til motløshet?"

Han sukket opgitt, reiste sig og begynte aa gaa frem og tilbake paa gulvet. Motet vilde ikke op.

"Jo—o", svarte hun. "Men kom nu, saa skal vi ta oss en kopp kaffe, og la oss tale litt mer sammei om det der." Hun tok ham i armen og drog ham med inn i stuen. Der stod kaffebordet dekket. Nystekte vafler og hjemmebakte kaker. Hun hentet kannen og skjenket i.

"Ogsaa jeg har tenkt paa det der med kirkesøkningen," begynte hun. "Jeg har syns saa synd paa dig hver gang du skulde tale for en saa liten forsamling."

"Ja, ikke bare liten," innskjøt han, "men det er jo ogsaa bare gamle mennesker—mennesker paa gravens rand. Hvor blir ungdommen av?" Han talte fort og ivrig.

"Vent nu litt, ikke ta saa paa vei. De gamle har ogsaa en sjel. Og en sjel er like verdifull for Gud enten den er gammel eller ung."

"Nei, det kan jeg ikke være ganske enig i," avbrøt han. "En ungdom med livet foran sig maa da være mer verdifull for Gud enn en som snart er ferdig med livet. Hvad kan en gammel gjøre? Be, vil du svare. Og det er sant. Men *livet*, Sofie, det er tilendelagt. En kan ikke *gjøre* noe for Gud lenger. Tenk aa ha tredive unge mennesker i kirken hver søndag, da skulde jeg saa visst ikke klage."

"Du maa ikke ringeakte de gamle, Aleksander."

"Nei, det var ikke meningen. Gud være takk for alle de gamle som søker hjem igjen til faderhuset. Gud ser med velbehag paa hver en gammel som stavrer sig frem paa kirkevei. Men tror du ikke det ville glede ham enda mer om han saa ungdommen med salmeboken i haand en søndag formiddag?"

"Jo—kan nok være. Men jeg tror nok jeg vil staa paa mitt allikevel da. Tenk om de tredive menneskene kunne bli frelst, Aleksander! Hvor stort ville ikke det være! Disse skal du hjelpe og formane. Du skal liksom lede dem ved haanden helt frem til himmelporten. Og tenk naar du selv engang kommer til himmelen da aa faa høre at du har vært et redskap til tredive menneskers frelse! Du kom vel til aa sprenges av lykke! Ikke sant?"

"Jo."

"Du sal ogsaa huske paa at Mesteren selv talte engang for en meget mindre tilhørerskare enn du har gjort i dag. Han var ikke for stor til aa tale for bare en han Og det en stakkars kvinne som alle hederlige mennesker foraktet!"

"Det er sant nok, Sofie. Men han hadde store forsamlinger, og han. Flere tusen mennesker!"

Det blev stille en stund. Begge satt og tenkte paa sitt. Saa brøt hun stillheten idet hun sa:

"Du kan ogsaa faa flere tilhørere. Jeg har et forslag aa gi dig. Hør her: I Bibelen staar det at man skal gaa ut paa veiskillene og be folk komme. Ja, man skal ikke nøie sig med bare aa be, man skal nøde dem, staar det. I morgen den dag begynner du aa gaa fra gaard til gaard, fra hus til hus og invitere folk til kirken til næste søndag. Si at det er saa trist for dig aa staa der og tale for saa faa. Si at det ville glede dig meget om de vilde komme. Si at de maa komme. La dem forstaa at dette er en hjertesak for dig. Ja, gaa ikke ut igjen før du har faatt ja. Hvad sier du til dette?" Hun saa paa ham og var spent paa hvad han vilde svare.

"Jo, kanskje det kunde være en utvei," svarte han. "Det der har jeg ikke tenkt paa. Det kan da iallfall være et forsøk verd."

"Naar du har gaatt alle dager til og med fredag," blev hun ved, "saa tenker jeg du har rukket langt. Saa har du lørdagen til forberedelse. Da skal du forberede dig bedre enn noen gang før. Du skal ikke bare studere og skrive. Du skal ogsaa be. Rope til Gud om hjelp. La ham faa se at menneskesjelene ligger dig paa hjerte. Ta op bønnekampen med Gud og si med Jakob: Jeg slipper dig ikke før du velsigner mig. Og jeg skal hjelpe dig saa godt jeg kan. Vi skal be sammen, Aleksander. Og du vet det staar at alt hvad to eller tre blir enige om at be om, efter Guds vilje, det skal de faa."

— — — —

Det blev travel uke for sogneprest Faste. Han travet fra hus til hus. Og alle steder var det noen som lovet aa komme. Ja, kommer alle som har lovet det, tenkte han en kveld han gikk hjemover, da blir nok kirken altfor liten. Men han fikk ikke være for optimistisk. Dersom halvparten kom, skulde han være hjertelig fornøiet.

— — — —

Søndagen oprant med sol og klar himmel. Paa alle veier var det folk, kjørende og gaaende. Og et maal hadde de alle: Kirken. Naar presten hadde brydd sig saa meget at han hadde gaatt rundt og bedt dem, saa skulde de jamen glede ham med aa komme. Kirken skulde da ikke staa tom den dagen iallfall.

Og det blev den heller ikke. Kirketjeneren stod der og maapte og skjønte ingen ting. Hvad skulde alle disse menneskene? Det var da ikke juledag i dag? Hadde de tenkt aa storme kirken? Nu fikk de sannelig holde op. Det var mest ike plass til flere. Visstnok hadde han hørt at presten hadde gaat omkring og bedt folk komme til kirken. Men at det skulde hjelpe noe, hadde han hatt sine store tvil om.

Ved gudstjenestens begynnelse var kirken ganske full.

"Ja, nu er jeg skraasikker paa at verden ikke staar lenger enn til paaske," sa kirketjeneren. "Maken til dette har jeg ikke oplevd i hele mitt liv, og nu er jeg fem og seksti aar gammel."

Det blev lett aa tale for sogneprest Fast. Manuskriptet glemte han aa se paa. Ordene kom av sig selv. De lød vekkende og alvorlige.

I slutten av sin preken takket han meget for at saa mange hadde tatt imot innbydelsen. Og flere lovte sig selv at han nok skulde slippe aa gaa rundt og be dem næste gang. De skulde komme av sig selv.

"Nu — er prekenens tid forbi?" spurte hans kone da de kom hjem igjen fra kirken.

"Sofie, næst Gud er det dig som har æren av det," svarte han glad.

"Jeg tenker vi gir Gud all æren jeg, Aleksander."

Det blev ikke bare den ene søndagen presten hadde saa stor forsamling. De fleste kom igjen gang paa gang. Og ungdommen var i flertall. Den mektige forkynnelse grep dem. Noen kom endog og spurte om han ogsaa vilde holde noen møter paa hverdagene rundt om i husene. Og ingen var mer villig til det enn han.

Vekkelsens vind var begynt aa blaase over bygden.

(Fra et nors bytteblad.)
—*Lutheraneren.*

Komme fordi innbydelsen, gjelder. Forsoningsverket paa Golgata gjelder. De tusener som tok imot før venter. Himmelen venter. Din frelser venter, han som gjorde det ferdig. Jesus sier: "Den som kommer til mig vil jeg ingenlunde støte ut."

Kristne frykter ikke gjengjeldelsen—de kjenner tilgivelsen.

Spørsmaal: Det er blit almindelig paa mange steder at troesbekjendelsen leses i fellesskap under gudstjenesterne i vore menigheter. Er det meningen at naar man tar del i denne bekjendelse, da bekjender man at man er frelst og er et Guds barn? Der er dem der sier at det er slik. Hvis det er tilfelde, da er det en ny og let vei til frelse og et stort selvbedrag. Hvad tror du om dette?

* * *

Svar: Dette sikter vel ikke til den apostoliske troesbekjendelse som vi har i vor barnelærdom og som vi har lært som barn. De som tar del i denne bekjendelse ved de regelmessige gudstjenester bekjender, at de tror paa Faderen, Sønnen og den Helligaand, men vi skjelner mellem en levende tro og en død tro. Guds folk tar del med en levende tro. De har en frelsende tro. De øvrige tar del med en død tro, det vil si, de har en kundskaps tro. De antar det for en sandhet at Gud fader har skapt os, at Jesus Kristus er Guds søn og sandt menneske og at han er verdens frelser samt at den Helligaand er sand Gud tillikemed Faderen og Sønnen og at dens gjerning er at overbevise verden om synd, retferdighet og dom.

Der er naturligvis ikke noen mening i at erklære at alle der tar del i denne bekjendelse derved vidner at de er frelste og at mundsbekjendelsen er et bevis for at der er en sand og levende tro i deres hjerter.

Det er vanskeligt at tro, at der er saa formørkende mennesker, at de tror at naar en menighet bekjender sin tro paa søndags morgen, da er det et bevis paa at alle er sandte kristne og skulde noen ta den trøst at alt der skal til er at ta del i denne bekjendelse, da har de lite i Guds ord og bedrar sig selv.

Der er mange der er imot at bruke troesbekjendelsen ved gudstjenesterne, fordi det kun er de sande troende der kan ta del paa den rette maate og de føler at for de øvrige, der kun har en historisk kundskapstro blir det ikke den hele sandhet.

Det samme kan ogsaa sies om syndsbekjendelsen. Det er kun de bodfærdige der kan legge sit hjerte ind i denne.

Den samme indvendig kunde ogsaa gjøres mot at bede Herrens bøn i fellesskap, ja der kunde enda til gjøres indvendiger mot at synge vore vakre salmer tilsammen, men saa langt vil vel neppe noen gaa. —*Red.*

Streif

Herre, aand paa mig og sett mig i den rette skikk, baade hvad legeme, sjel og aand angaar. Hvor jeg lengter efter aa bli saa fylt av dig, saa brennende og skinnende og lysende av Dig, at det ikke er plass for noe annet enn Din naades lys!

* * *

Bergprekenen har sin kilde i Guds eget liv. Hadde den ikke det vilde dens lære være det grusomste som noen gang er budt menneskeslekten.

* * *

Hvis Jesus Kristus ikke kan gi oss sitt guddommelige liv, saa piner og plager Hans lære oss bare. Men Han kan gi oss det, og vi mottar det ved hans kors.

—*Chambers.*

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God."
—Eph. 2:19.

To become a Christian introduces many blessed changes into our life. Among other things we become members of the *household of God*. Through the blood of Christ we have received access to the very household of our heavenly Father, where we may go in and out from day to day. And through that same blood our great and holy God can enter into our small and sinful house each day. This is the greatest honor and glory of our life. What evil can befall the house in which God dwells? However, much is expected of the members of God's household. God expects to have the privilege of sanctifying our house and home by His divine presence. To fill it with a God-fearing, quiet, pure and clean spirit, that all who dwell in the house may share in this spirit. But the world, too, expects a great deal from those who are of the household of God. And the world has a right to do so. Let the world know that we live our entire lives under the all-seeing eye of God, and let the world see that we go in and out of the household of our Father with our joys and our sorrows. Let the world see that we are free citizens of the eternal realms, alive in this world, but not of it.

"FEAR NOT, LITTLE FLOCK"
(Luke 12:32)

Rev. 2:4 reminds us that "He that is FAITHFUL unto death shall be GIVEN the Crown of Life."

FAITHFULNESS counts as a high priority with our Lord. Have we, as a nation and people, been faithful in the "few things" mentioned in Matt. 25:21? One of the foremost of these is the "Training up of the child in the way he should go, so that when he is old he will not depart therefrom". (Eph. 22:6) We are quite definite with our children, even from earliest years, when teaching them, for instance, about matches; for we know that a single match can kindle a very great fire and, very often, destroy both the user and others. We should be as definite about the kindlings of sin in this world!

Are we Lutherans aware of the many homes where the children are treated more or less like stock; fed and housed; but otherwise turned loose to shift for themselves far into the night while the parents are busy with their various pursuits? It is generally admitted that the present wave of juvenile delinquency is the result of wrong teachings. To "Offend one of these LITTLE ONES THAT BELIEVE IN ME" (Matt. 18:16) is a very serious matter. Children are a very real part of the nations, and our Lord commanded to "Baptize and to teach". Are we as a nation, zealous of the Lord's commands in our day; or are we falling for the bait that the forces of darkness are holding out to us in our day; pleasure, and MORE PLEASURE, even when whole sides of our largest papers are filled with the names of our loved and known ones dying on the battle fields that we might have the freedom denied to so many, under tyrant power today? Nero is said to have piped when Rome burned; but what do we see about us in the present crisis? Shall we be "weighed in the balances and found wanting" also? (Dan. 5:27)

How many parents today, for instance, inquire about the religious convictions of the teachers in their public schools under whose influence the children sit, five days in a week? Are the teachers going to be re-hired, who publicly and privately scoff at our Church and its teachings? This is a point worth investigation in our day. (We praise the Lord that we have Christian schools where it is possible to have our children under the right Christian influence.) Have you come to the point where you are willing "to take the child and flee"? The spiritual life of our children is at stake!

How many fathers and mothers, nowadays, have time to go over the Sunday School lessons with their tiny children, even though text books have never been more helpful to parents and child alike? We hear much these days about co-operation, but what about the co-operation between Church and Home?

In Gen. 18:18 our Lord could say: — for I KNOW him (Abraham) that he will command his children, and his household after him; and they shall keep the way of the Lord; to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." Will PAENTS rise from sleep and (Is. 57:14) "take up the stumbling blocks out of the way of the people? or are the short pleasures of sin so attractive that we, as a nation, and people must perish? That, to say the least, would not "be profitable for us". May the Lord give us Grace, while it is yet day, to "weep over Jerusalem"! (Luke 19: 41); or else the "handwriting on the wall" (Dan. 5:27) is plain. 2 Chron. 7:14 says:— If my people which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from Heaven and forgive their sins, and heal their land." "Man's extremity is God's opportunity!" All other escapes are but the delusions of the prince of this world.

Let us not be afraid of being called "narrow-minded". The company may be fewer on the narrow way (Matt. 7:14) but we won't notice it when Jesus is there! Let us say with Paul in Romans 8: 35-39:— Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness or peril or sword? as it is written, For Thy sake we are killed all day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Jesus Christ our Lord".

We may, like Gideon's Band, be few in number. (Judges 7:7); but let us remember that the Church marches forward on the feet of its children, like the Israelites (Deut. 1:39) into the Promised Land! Let us also remember that what we do, (Matt. 18:5) for a child in Jesus' Name is as being done unto Him. Even the "giving of a cup of could water, in His name shall not lose its reward. (Matt. 10:42); how much more so shall those be rewarded who take up the work" of feeding the Lambs (John 21:15); in the home and in the Sunday School; and in the vacation schools and otherwise.

By God's Grace the "little flock" are the "people of the future". It is the Father's good pleasure to GIVE them the Kingdom. Contemplate that day! Till then, our Lord shall supply all our need. Let us, as a nation, and especially as Lutherans, rise up and serve the Lord!

Mrs. T. J. Langley,
Christian Nurture Sec. Can. Dist.

WOMEN'S MISSIONARY FEDERATION
Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

From the History Department

Remove not the ancient landmark, which thy fathers have set." Prov. 22:28.

"It is only as it should be that we remember the heritage that is ours, and pay a loving tribute to the mothers of the pioneer age. They laid the foundation of Christian living upon which we build today. Many have built on that foundation, and the work has expanded until we see it as it is today."

For some years past we have tried to interest the women in recording the histories of the Ladies Aids. We would like a record of the organizers, members, officers of the pioneer aids, so we may preserve these for the future generations. There are many interesting events if we would but take the time to put them down on paper and send them in to the Circuit and District Historians. Try to get some older people to tell you about the early days. They can remember events of years ago and love to tell them. One lady was telling me last spring of the early days here in Camrose. Let me quote: — "They decided they wanted a church building. The Ladies Aid had just organized, so there was not a great deal of money, but the men hauled the stones for foundation, lumber and gave their work gratis. Then settlers, pouring in, had no place to stay and might stay around a few days. They were enticed into helping erect the church and were taken to the homes for meals and lodging. The women did all the work at home so the men could labor on the church, so the women helped build the church, though indirectly."

Just before going to the States this summer, I received four histories from the Yorkton Circuit. One tells of the early days driving as far as ten miles to Ladies Aid with oxen and wagon; taking the oil cloth from the kitchen table along, so the family might be protected should it rain. A smudge in a pail was also carried along in the wagon if the mosquitoes should become too bad. It was an all day affair, not only for the women, but for the men and children as well—dinner and lunch were served—and no house was "too small" for the Aid.

The Ladies Aid of Plain View, Sask. had seven charter members — have worked thirty-eight years — only one of them left, Mrs. Mathew Wing, the first president; and she is still a member of the Aid. Eight members have come and gone. Present membership is eleven — three members have moved away but are still contributing to the Ladies Aid.

One of these histories tell of a president who has served fifteen years. One Ladies Aid has two charter members who have held offices almost continually for forty years. I am quoting this so you ladies will see how easy it is to sit down and write a history of your Ladies Aid. Tell of the pastors who have served — of things of interest that have happened. One thing happens in a community that is of special interest; in another, something entirely different — we get these accounts together and they will make very interesting reading for the coming generation, and we keep the memoriees of those who have started the work and it inspires us to keep on, so the work will grow and souls may be won for God.

The history department feel there are women whose biographies should be written as they have done outstanding work in our church. Might I suggest the first officers of the W.M.F. and some other women who have left their mark and are no longer with us. Our church is quite young as compared to the church in the States; they ask for biographies of the workers before 1900; we would have few, if any, before that time, but we have women also here who should not be forgotten. Of course, their work will be remembered because work done in love and faith lives on, but some record should be kept. It would be nice if a friend or daughter write the biography and send it to me.

I would also ask that each Circuit historian write me a card giving name and address, the Circuit you represent, as I would like to write each one of you and get a report on your work.

I have now forty-two histories. There are about two hundred Ladies Aids in the District. I know we are all very busy these days. We have more work than we can do in our own homes — there is also so much outside the home to do — church work as well as war work, and our own boys to write and send goodies to, so as to lighten their heavy burden. Would it not be possible to get busy now and write a history of your own Ladies Aid, if one has not been written? Please do — let us double or treble the number of histories till we meet at our District Convention in 1945. Remember I can do nothing without your co-operation.

And those of you who have already written your history, add more from time to time. Perhaps some very interesting events have transpired since you sent yours in; if so, add another paragraph or page and send it in, so the history may be complete. When I read of the twenty-fifth or thirty years celebrations of the congregations, I wish the Ladies Aid of that congregation celebrating would write its history and send it in. That is a good time to do it.

"Move not those faith-fixing land-marks!
Rocks which our parents have set:
Still they stand solid, unshaken,
Souls may be saved through them yet.

Cherish we then Book and Beacon!
High in our hearts hold them fast!
Anchor them safe for our children,
Guard well these treasures that last."
—A. P. N.

Let me hear from many of you. May God bless the work of the Ladies Aids in Canada District in the future as He has in the past.

Mrs. O. N. Sorhus,
Dist. Historian,
Camrose, Alta.

The Women's Missionary Federation of the Prince Albert circuit held their spring convention at Parkside, Sask., with the president, Mrs. J. A. Korshavn, presiding. Pastor J. S. Stolee, Fairy Glen, read Eph. 4:7 for devotion and led in prayer. He also introduced the theme of the convention, "Christ, the Foundation", and spoke on Matt. 7:24—27. In his message Pastor Stolee stressed the importance of beginning in the home and building there, on that foundation which is Jesus Christ. Family devotion and prayer in the home are of primary importance in such building.

Other items on the program included a reading by Mrs. Edwin Joel, Prince Albert, entitled "At Home and Abroad"; and musical numbers by Mrs. Larson, Ordale and the Agrey sisters, Parkside. The departmental secretaries for the circuit brought interesting and informative reports of the work during the past year.

Officers were elected as follows: President, Mrs. J. A. Korshavn, Weldon; Vice-president, Mrs. Silde Brancepeth; Secretary, Mrs. J. T. Dahle, Prince Albert; Treasurer, Mrs. J. Precht, North Battleford; Mission Box Sec., Mrs. Jones, Birch Hills; Thank Offering Sec., Mrs. N. Dahl, Birch Hills; Literature and Reading Sec., Mrs. J. S. Stolee, Fairy Glen; Box Work Sec., Mrs. O. Christopherson, Weldon; Historian, Mrs. Clarence Rolles, Star City; Deaconess work, Mrs. E. Anger, Battleford; In Memoriam and Life Membership Sec., Mrs. P. Frostad, Parkside; Cradle Roll Sec., Mrs. Tuttroen, Parkside.

A Life Membership was presented Mrs. P. Lerseth and regret was expressed at the fact that she was leaving the circuit.

Southern Alberta Circuit Convention

The W.M.F. held their spring convention from June 16—18 at Granum. The businness meeting was held on Saturday afternoon in the church parlors. The meeting opened with Hymn No. 33 "What a Friend We Have In Jesus." Scripture reading and prayer by Mrs. E. Nilson. The Mission Box report as given by Mrs. Enbysk is as follows: Claresholm $30.42; Granum $12.20; Calgary $32.00; Ibbestad $14.06; Enchant $15.50; Milo O. The Thankoffering report was given by Mrs. Olson of Calgary, as follows: Granum $15.03; Claresholm $16.15; Calgary $30. The Cradle Roll report was given by Mrs. R. Olson in the absence of Mrs. Ellefson, showing: Calgary 2; Granum 1; Claresholm 4; Enchant 0; Ibbestad 2; Milo 0. Mrs. Morris Berg, Historian, reported having received very interesting histories from Jenner, Iddesleigh and Claresholm. The following officers were elected: President, Mrs. Enbysk, Granum; Vice-Pres. Mrs. Artun Fjordbotten, Granum; Sec.-Treas. Mrs. Russel Berg, Claresholm; Mission Box Sec. Mrs. Newfeld, Granum; Thankoffering, Mrs. Olson, Calgary; Historian, Mrs. Morris Berg, Claresholm; Cradle Roll Sec. Nicoline Otteson, Enchanet. A vote of thanks was given to Mrs. Russel Berg for her faithful service as President for the past five years.

Nicoline Otteson, Sec.

I know that it is only in so far as I keep a close fellowship with my risen Saviour, that I can in any way be fit for winning souls. —Alexander M. Mackay.